

Brooklyn Jewish Center Review

ROSH HASHANAH
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Hon. Murray T. Feiden, Chairman

THE WORLD COUNCIL OF CONSERVATIVE SYNAGOGUES

ANNOUNCEMENT has been made that at the forthcoming biennial convention of the United Synagogue of America, representatives from many synagogues outside the North American continent will join with the United Synagogue delegates to establish the World Council of Conservative Synagogues. This will be a milestone in the growth and development of Conservative Judaism. A movement such as this is in danger of becoming narrow and parochial unless it embraces the entire world. Spread as we Jews are on all parts of the globe, the identification of a religious ideology with a specific geographic locale, as Conservatism has been identified only with America, can mean the admission of its temporary character. This is the obvious reason for the need of the establishment of a World Council of Conservative Synagogues.

There is yet another reason for this development, one not so obvious as the first but of greater importance to those American Jews committed to the Conservative interpretation of Judaism. The critics of Conservative Judaism have been most emphatic in attacking it for being a compromise religion, a religion made easy and convenient. This criticism has found its mark even among the Conservative Jews. Whether consciously or subconsciously we have harbored the guilt feeling that much of what we call Conservatism is but a reflex of the American pursuit for that which is comfortable and practical. "American" in religion means to many of us, (although we may not admit it to ourselves) that which is unexacting, easy to follow. It is characteristic of the American, we are

led to believe, that he expects his religion to fall in easily, with the diversified interests that crowd his life. The very establishment of a World Council of Con-

A Guide to Faith

THE Jewish year is ushered in by holy days and a festival that span almost the entire month of Tishre. Each one of these days has its individual emphasis and message and together they constitute a guide to the faith of the Jew. Rosh Hashanah marking the change in the calendrical date and celebrating the advent of a new year, affirms for the Jew the sanctity of time.

One of the qualities that distinguishes a human being from the rest of nature's creatures is his awareness of time. This awareness is a root of concern, anxiety, dread and hope, the special characteristics of the human predicament. Without this sense of time we are but driftwood floating on the streams of life. Cognizant of time, we rise above a primitive state and make ready for the tasks allotted to us during our earthly existence. It is a profound paradox of life that only that being who apprehends the limits of time can gain a glimpse of timelessness, which is eternity. The great moralist, Rabbi Israel Salanter, noted that to a sensitive soul the ticking of a clock can be a powerful and moving

(Continued on page 7)

servative Synagogues will do much to remove this feeling of guilt from American Conservative Jews.

Placed now on a world scale, the true character and meaning of Conservative Judaism can emerge. Conservatism is a 20th Century link in the chain of tradition fashioned by prophet, scribe and sage. Hillel, Johanan ben Zacai Akiba and the other masters who founded the Pharisaic school sought to make Judaism a vital living faith. They had the courage, a God-given courage, to interpret and re-interpret the Torah in terms of changing times. They saw the dangers to faith and people from a rigid literalism. The Pharisaic teachers fought with the Sadducees, and the Rabbinites struggled with the Karaites in their day to keep the Torah free from the suffocating blanket of literalism. This is an ongoing struggle. Conservatism is following in the footsteps of the Pharisees and the Rabbinites in trying to keep our Torah and tradition living and vigorous. The aim then of the Conservative movement, as seen from the perspective of the ages, is more traditionalism and less literalism. This sacred enterprise is not confined to any particular locality or era. It embraces all Jews everywhere in the world, and it embraces all ages, the past, present and future.

BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"חֲבֵרֵינוּ" "בֵּין עַצְמֵנוּ"

An Intimate Chat Between Rabbi and Reader

"THE MORNING COMETH" – AN AWAKENING

AS WE bid farewell to the old year and welcome the new, there comes to my mind the scene portrayed by the prophet Isaiah at the time when ancient Israel was being threatened by a cruel enemy. The watchman, standing guard over the city, was asked: "Watchman, what of the night?" And the answer given was very significant: "The morning cometh, but also the night!"

Looking upon the world today, we, too, can say, "The morning cometh!" There is not the thick darkness of the night that we faced a year ago. Leading authorities, both statesmen and army heads, assure us that the immediate danger of an atomic war has passed. Some progress, though slight, was made at the disarmament conference in London. True, the cold war between East and West is still on, but the actual danger of immediate armed conflict has greatly lessened. Yea, the morning cometh,—the world is in a more optimistic mood. But the prophet's warning must be heeded: "But also the night!" It is not yet the noon-

day sun; there are still evidences of the night, and we must remain on guard. We dare not over-play our optimism. We still need our armed strength to defend us, and while we must do everything in our power to help bring peace to this troubled world, we must take every precaution to remain on guard, to stand on the watch-tower and make sure that the freedom of America and her allies shall be preserved.

And the answer of the guard in ancient Israel applies also to Israel of today. We are thankful that, for the moment, we can say: "The morning cometh!" The great Sinai victory of November last over the Egyptian forces has not only brought glory to Israel but has proven to all her border enemies that Israel is here to stay, that she can defend herself, and that she is determined to preserve and to protect her national rights and the lives of her citizens. There is a relative peace at present. But though the morning has dawned, the night has not altogether passed. There is still hatred in the hearts of the rulers of the Arab peoples. Com-

munist Russia is still determined to stir up trouble in the Middle East and to make Israel the target for the advancement of its own nefarious schemes. We American Jews must continue to remain on the watch-tower and make certain that Israel's safety shall be assured. Above all, we must continue to give of our financial resources to help Israel advance its economic position, so that she may continue to absorb the tens of thousands of our brethren who want, and who are forced, to find within its borders a new home of freedom and happiness.

And the prophet's portrayal applies also to our Jewish life here. Happily, we too, can now say: "The morning cometh!" There is an awakening on the part of the American Jew concerning the spiritual life of his people. He senses a need for his religious ideals, and there is evidence of a renewed attachment to the Synagogue; there is a renaissance of activity and interest in our religious life, which if properly directed, can be of great blessedness to our Jewish people as well as to America itself. But again, the prophet's warning comes with special force: "But also the night!" We must be careful that this renewal of interest comes out of conviction in the value and validity of our religious ideals, and is not the result of temporary social and psychological forces which may vanish as quickly as it came. We must remain on guard and strengthen our people with Jewish teaching so that their new attachment may be based upon knowledge of the inherent worth and need of their spiritual ideals.

A GERMAN CHOVEVI-ZION HONORED

THE presiding bishop of the Protestant Church in North Baden, Prelate Hermann Mass, marked his eightieth birthday recently amid hundreds of congratulatory messages and good wishes, flowers and books sent from Israel to his home in Heidelberg, in token of friendship and admiration for the life-long Zionist who saved many Jewish children during the Nazi regime and is regarded as "Germany's warmest friend of the Jewish people."

Mass is descended from a long line of Christian clergymen. Finding himself at Basle in 1903, he dropped in to watch the Zionist Congress. Fascinated by Theodor Herzl and captivated by the proceedings, he then and there became a Chovevi-Zion, a "lover of Zion." He avidly read Zionist literature and learned

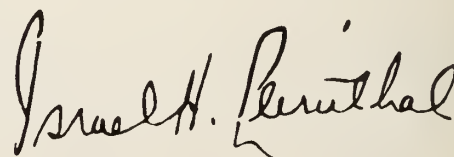
modern Hebrew with such dedication that in later years his German renderings of Bialik's poetry appeared in Berlin's most respected Zionist newspaper.

Between the two wars he held the pastorate of a Heidelberg working-class neighborhood.

Although he himself was harassed by the Nazis in many ways, no one could deter him from consoling Jews and straining every effort to aid them. His special field was the emigration of "non-Aryan" children, and he labored indefatigably to make it possible for them to be sent to Switzerland and England. Eventually, he was compelled to retire from the ministry. The Gestapo thereupon sent him to a forced labor camp and at 67, put him to digging fortification ditches.

—SAM MILLER.

On the approaching solemn days of our New Year may we all give thanks to our Heavenly Father that we do face now the coming of the morning dawn; but let us also pray that we be given life, health and strength to strive, each in his own way, to help remove whatever evidence of night there still remains, and thus to hasten the appearance of the light of the noon-day sun of peace, happiness and blessedness for us and for all the world.



Almost 3,000 feet above the Mediterranean, and 3,500 feet above the sunken blue waters of the inland Sea of Galilee lies the quaint, misshapen, racked body of the city of Safed. Torn asunder by earthquakes in successive centuries, devastated by wars, the city still clings to its precarious perch in the historic hills of Galilee. Its buildings are tilted and deformed, its streets narrow and bumpy. Yet despite its physical handicaps, there rises from the congested old ruins a mystical spirit which spells life and a longing for existence.

Here in these crazy-quilt patterns of alleyways walked Rabbi Isaac Luria, the Arie, who held communion with mystical spirits. Here one can visit the penthouse study where Rabbi Joseph Caro sat 400 years ago and codified the Jewish law in the abridgement known as the *Shulchan Aruch*.

The city has its roots deep in the Jewish past. Fortifications built on the highest peak by Flavius Josephus served as the foundation for a fortress erected by the Crusaders, and superseded in turn by the citadel of the Turkish conquerors.

Today young Israeli couples clamber up the shaded paths which have been built around and over the top of the Citadel, and look down upon the city of Safed, or over the valley to the top of Israel's highest peak, once known as Atzmon, and now called Mt. Meron. At night the location of Kibbutz Sasa stands out brightly, marked by flood lights which delineate the perimeter of the colony as protection against marauders from across the nearby border.

In season, tourists saunter the single main street of the city, stopping to stare at the memorial plaques which dot the buildings, reminders of the bloody battle in May, 1948, when miracles occurred once again, and a few hundred inspired Jews took over a city suddenly abandoned in dead of night by a force of Arabs many times their number and strength.

Change has difficulty making headway in Safed. Buildings which were toppled or partly buried in the last major earthquake of 1837, remain today where they fell. Scattered rocks were gathered to add new superstructures on the wreckage of the old. Dirt and refuse and rub-

ble have united to stop up what were once gaping holes of doorways and shopfronts, so that only the tops of the arched lintels are still visible, flush with the level of the cobblestoned streets. Even that which is new, seems to be emerging from the old.

Once there were some forty synagogues in Safed; today no more than ten or a dozen hold services, and many of these have difficulty obtaining the traditional *minyan*.

The grand synagogue of the Arie is today locked and deserted, as desolate as the old Safed cemetery which it broodingly overlooks in the valley below. At the altar are three separate shrines which once housed the sacred Torahs. During one of the tense moments in the siege of Safed, as a menacing attack was being mounted from the Arab quarter just beyond, pious defenders climbed into the right hand shrine, knocked peep-holes

An Experience With Ancient Synagogues and Modern Art

HISTORIC SAFED

By CARL ALPERT

into the wall, flung their dangling earlocks out of vision's way, and by prompt, accurate rifle fire halted the attack.

From here one looks down on the domed tomb of the prophet, Hosea, surrounded by the graves of dozens of other saints and scholars and mystics, each with its full quota of legends. And legends, as we know, are but historical records distorted by time.

Four or five stepped and staggered alleys above is the newer Arie Bet Midrash where, for all its Sephardic tradition, the services are today conducted in Ashkenazic.

Across the way, with entrance from a side courtyard, is still another house of worship, bearing the name of Rabbi Isaac Abouhab, its arches and domes showing full influence of Moorish architecture.



The Ancient Israeli City of Safed

With excusable curiosity I abandoned the services attended in this synagogue and peered into the innermost recesses of the back chambers and basement rooms of the ancient structure. From one deep, unlighted room came musty odors as from a cave. The flickering lights behind me only partly pierced the gloom. In the foreground was a tumbled heap of kindling wood. Behind lay the wreckage of old furniture, and beyond that—perhaps tattered piles of Talmudic volumes, and who knows what ancient manuscripts. A Genizah awaiting discovery by a patient scholar?

Almost every corner, every building has its own store of legends, and the old-time residents, once their confidence is won, will gladly pass on the stories which they have heard from their fathers and their fathers' fathers for generations immemorial. Itinerant scribes and guides have ventured to preserve some of these tales in print; others are still in the realm of Oral Legend.

In the courtyard leading to the women's entrance of the Sephardi synagogue of Rabbi Joseph Habannai is a gnarled and grizzled trunk of a venerable fig tree, appearing almost to be a petrified log were it not for the green growth which springs from the lower end, and shades the ancient piece with young branches and tender foliage. Here, 1,800 years ago, legend has it, workmen tending the orchard of Rabbi Joseph one day complained that their lunch was late. The good rabbi's son turned to the tree, and though the season was not right, exhorted it to bear of its fruit so that the men might appease their hunger. Full grown figs immediately appeared, and the men ate.

When the rabbi heard of what his son had done he sorrowfully chided him for provoking the Lord into performing a miracle unnecessarily. 'Because you hurried the season, alas, you too shall pass before your time.' And shortly thereafter the young man died.

The tree still bears fruit, in season, but it is inedible.

Rabbi Joseph Habannai, so named because of his trade as a builder, is buried within the synagogue, behind the lattice work which marks the women's section.

At the head of his tomb is another tomblike structure said to house his Sefer Torah.

The Sephardi congregation was small, but young people were in the majority. Most were in informal attire, and the Reader wore a sweater. In many synagogues in Israel it is not considered irreverent to attend services, even on the High Holy Days, in open-collar, short-sleeve sport shirts sans jacket, if the day is hot.

The American visitor, accustomed to the rigid austerity of decoration which marks orthodox synagogues, will be surprised at the pictures and paintings which bedeck the walls of almost every one of these traditional synagogues of Safed. Two universal themes, varying widely in their conception and in their artistic execution, are those of Rachel's Tomb and of the Western Wall in Jerusalem, the Wailing Wall. Here too one finds an imaginative mural picturization of the

ancient Temple. Scattered about colorfully on the walls are murals of the various musical instruments once used in the Temple.

Without a guide one easily becomes lost in the maze of alleys, though it is clear that the faith downward leads only to the cemetery, and the way up takes one eventually to the single main road and the modern hotels. Between the buildings one catches a glimpse of the minaret of the mosque that still rises from the ruins of the former Arab section, a handy landmark.

There, amid the wreckage of the effendis' homes, a new tradition is being established by the young art colony. Eight years ago a few of the better known artists of Israel settled in Safed, occupied the shattered remnants of abandoned buildings and created the nucleus of an art center. Some fifteen other younger artists have followed them, each



A Winding Safed Street

taking over one of the ruins left by the war. With talent and ingenuity they have created new, exotic homes, transforming bombed wreckage into Bohemian quarters suitable for home and studio and exhibit.

Two American girls, Sonia Sachs and Ann Medalie, were among those who made their homes in the Safed art colony and found the atmosphere conducive to creative work.

For all their quaint charm, the streets of Safed are not clean, the visitor must observe, and he learns with little surprise that municipal affairs leave much to be desired. There have been only a few attempts to establish local industries, and some of these have failed due to lack of cooperation. The latest venture is the setting up of a plant to produce instant coffee.

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When national funds were available for employment relief, the beautiful park and pathways on the Citadel were built. When the famous sculptor, Enrico Glicenstein, willed his remaining works to Safed, they were housed in a fine museum in the city. Thereafter little more was done.

The major source of outside income is the catering to tourists and Israeli vacationists. The place is an ideal summer resort, and a number of fine hotels have been built on adjacent Mount Canaan. During the winter Safed is a cold, wet, disagreeable place.

New immigrants have been settled in Safed in fairly large numbers, and the new quarters mushroom out of the old city, almost like the green foliage stemming from the old tree trunk in the courtyard of Rabbi Joseph Habannai. Economically it is difficult to justify a large town here. Whenever possible young people abandon the city for better prospects elsewhere in Israel. Of late there has been an awakening, however, and a group of responsible citizens have become alert to the need for a creative civic consciousness. There is now even a Rotary Club in Safed.

Civic improvements, long overdue, must come inevitably, but one wonders if the legendary charm of the city may not somehow suffer with the extension

of modern sewage systems, and the tidying up of the ruins. Civilization exacts its price.

The visitor reluctantly turns his back on the synagogues and cemetery and historic shrines. The act is almost symbolic, for in the synagogue on the eve of the Sabbath, the worshippers turn their backs for a moment on the altar and bid welcome to the holy Sabbath in the beau-

tiful words of *Lecha Dodi*. And it was here in Safed, four hundred years ago, that Rabbi Solomon Alkabetz composed the poem, *Lecha Dodi*.

Perhaps he sat at this very spot and watched the sun go down behind the hills of Galilee, and sang of the coming of the Sabbath queen and prophetically spoke of the rebuilding of the city on the site of its ruins.

A GUIDE TO FAITH

(Continued from page 3)

sermon. Through Rosh Hashanah time is sanctified, our perception of the human situation is sharpened and the purpose of our existence is acknowledged.

Yom Kippur, the day of Atonement, is the day tradition has set aside for the recognition of self. We must stop and reflect upon our inner being lest we lose ourselves in an ocean of things. In our day in particular, with its uniform communications, standardized entertainment and outer-directed culture, the image of one's own individuality is blurred. We know ourselves only as a part of this enterprise or as a part of that organization. Our minds, exposed to the whirl of events is but a tattoo of impressions. What we are and what we signify is forfeited. Through the discipline of prayer and fasting we shut out on Yom Kippur day that which is mundane and we try to recapture our individuality. The recognition of the self is the only path towards the recognition of God. In the depths of our being we find the ground of our existence,—God.

This series of holidays is concluded with the festival of Succoth. The special theme of this festival, dating back to its agricultural origin, is that of gratitude. When directed towards God this sentiment spells our thankfulness for the harvests and bounties of nature. Indeed, when it

is directed towards our fellows it becomes the basis of much of our ethics, the social amenities and even our etiquette. But following so closely upon the holy days of Rosh Hashanah and Yom Kippur this Succoth theme of gratitude is suffused by their light. Gratitude towards God, unlike the quality of the gratitude we show to men, is not dependent on the harvests that nature may bring us. Oft we sow and we do not reap, yet, if we take to heart our human situation we must remain grateful to the Almighty.

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Illuminated by the teachings of Rosh Hashanah and Yom Kippur the religious sentiment of gratitude transcends nature's bounties or man-made possessions. It is a thanksgiving to God for life itself, for being, and for our human destiny. In this greater sense Succoth becomes the climax of the inner growth of the spirit that began on Rosh Hashanah day.

We pray that the insights afforded us by these holy and festive days in the month of Tishri—the perception of time, the recognition of our being as it is grounded in God's being, and a deepened gratitude that transcends the whims of nature—may quicken our faith in God and in man. And may that faith bring us the happiness that comes from "a new heart and a new spirit."

BENJAMIN KREITMAN.

WE TOOK the boat from Liverpool for a weekend in Dublin. We were lucky to get a berth. Many passengers had to sit up all night, the ship was so crowded.

Food and drink were sold on board all night. The sea was very rough and many very, very seasick. But others were more sturdy and drank and toasted everybody all night long.

When we got to Dublin we breakfasted in "Berni's Dublin Famed Cafe and Restaurant," which, we were told, was noted for its Jewish cookery. In the windows were Jewish *challas*, *kiblich*, rye bread with caraway seeds and other assorted cakes and cookies. Marinated herring, gefilta fish and chopped liver were in a glass-enclosed counter in the cafe.

Bernie himself came over to see if everything was all right and if we enjoyed our meal. He spoke English with a broad Irish accent.

After breakfast we went on to midtown and found a very lovely, small hotel, "The Rothesay," where the price of the room included breakfast. The clerk informed us the doors were locked at 10 P.M. and if we wished to come in later we would have to ring the bell and some one would let us in.

We were near the River Liffey and O'Connell Bridge. It was fascinating to see the hundreds of people riding bicycles across the bridge, going to and from work mornings and evenings. Many were built for two, with men and women riding together.

We were to stay several days in Dublin, so we wanted to find out more about the Jewish community. A bus took us to Leicester Avenue, (pronounced Lester) where there are a few stores owned by Jews. They sold dry goods and clothing. On Nassau Street, in Brown and Nolan's Ltd.

Another bus took us to a section called "Rathgar" and there we found the Progressive Reform Synagogue. It was small, squeezed in between a large Catholic church and a Catholic parochial school which towered over it. It had the Star of David on top, though if we had not looked for it we would never have noticed it was there.

We went in and were approached by an elderly man of medium height who said that he was one of the teachers. He

looked very Irish, not a bit Jewish, had a broad Irish brogue. His chin was long and protruding, his face shone as if polished and his eyes twinkled. He was very nice!

This man showed us around the building. On the ground floor it had several rooms. In one room there were about twenty large desks, a blackboard and a large table for the teacher. Posters of Israel and the Hebrew alphabet were pinned around the walls. This building had a small kitchen and a dining room.

Upstairs was a room for daily services. A building in back of this one had one much larger room, a bit more elaborate, with an organ, a larger Torah cabinet and pews instead of chairs. A book case contained prayer books. This building was used for holidays and special occasions only. Forty families belong to this Progressive Reformed Synagogue. In a different section of Dublin there is an Orthodox *shule*.

Before we left the synagogue we were told about a Jewish hotel, the Lawrence, off Regent Street and Oxford Circus, which had a strictly kosher cuisine.

The following day we took a bus to Leonard Square. At one time this was almost an entire Jewish neighborhood. Some people looked Jewish but were not and some typical Irish types were Jewish and spoke Yiddish well.

We went into a kosher butcher shop, spoke to the butcher and several customers. Most of the Jewish people come here only to shop, having moved away during the war years and scattered. We found a grocer on this street and also a man who sold coal in bags, who were Jewish. Life was very difficult here now. Some say they would like to go to America if they could save up enough money. Some want to go to Israel.

In the afternoon before train time we walked around near the railroad station, saw a carnival in a small yard and went in for a few pennies. A few blocks away we went into a small movie house for five cents which was showing an Irish picture, we did not understand anything about it. It was a silent film but most of the characters were speaking and the Irish words

A Look at Mr. Briscoe's Home

AN IRISH WEEKEND

By ESTHER J. FUTORAN

were moving across the bottom of the picture as it went along. It must have been very funny because everybody was laughing and having a wonderful time. Laughing is contagious, so we laughed also.

Late Sunday night we left the pier in Dun Loaghaire (pronounced Done Leary) to continue our trip.

THE BRITISH JEWISH COMMUNITY

POLITICS — national and domestic — have dominated the Anglo-Jewish scene this past year.

When Israel forces marched into the Sinai Peninsula nearly a year ago, the solidarity and support of all sections of the community were quickly made manifest. But when the Anglo-French force intervened, Jews split openly along the lines of national political affiliation, with very few exceptions.

While those Jews who normally supported the Conservative Party gave the Suez adventure their full support, those who favor the Labor Party made vocal their opposition. In the ensuing parliamentary debates, Jewish Labor MP's—who number more than 20 compared with two Jewish Conservative Members—voted with their party against the government, with a resultant outcry from Jewish Conservatives who saw in this vote a betrayal of Israel.

On one front the community can register a notable success. The well-financed and carefully-organized campaign against *shechita* was brought to an abrupt halt at the end of 1956 when a Conservative MP R. Crouch, was unsuccessful in his move to introduce a measure in the House of Commons which would have prohibited *shechita*. He was opposed in the debate in his motion by a Jewish member of his own party, Sir Henry d'Avigdor Goldsmid.

Most observers are agreed anti-Semitism has been at its lowest ebb.

—GEOFFREY DE PAUL.

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1039a President Street

extend New Year Greetings to
their relatives and friends

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AND FAMILY

extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

SENATOR
FRED G. MORITT

extends best wishes for the New Year to all

לשנה טובה תכתבו

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NEWS OF THE CENTER

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5718, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the cooperation of our membership the year 5718 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tovo Tikosevni!

Dr. Moses Spatt, *President*
Maurice Bernhardt, *1st Vice-Pres.*
Frank Schaeffer, *2nd Vice-Pres.*
Fred Kronish, *Treasurer*
Harry Blickstein, *Secretary*

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sister-

hood looks back with pride and satisfaction on its activities during the year 5717 and hopes for an even more successful season in 5718.

With best wishes for a *Shono Tova Umesuka*.

Mrs. Benjamin Markowe, *President*
Mrs. Abraham Meltzer,
Mrs. William Sauler,
Mrs. Fred Zimmerman.

Vice-Presidents

Mrs. Joseph Levy, Jr., *Treasurer*
Mrs. Harold Brown, *Fin. Secy.*
Mrs. Joseph Krinsky,
Mrs. Henry Sandler,

Reporting Secretaries

Mrs. Fanny Buchman, *Social Secy.*
Mrs. Benjamin Wisner, *Corr. Secy.*

From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

DAVID M. GOLD,
Executive Director.

HOLIDAYS SERVICES

MAIN SYNAGOGUE

Rosh Hashanah

Services for Rosh Hashanah will be held on Wednesday, Thursday, evenings, September 25th and 26th, at 6:30 o'clock, and on Thursday and Friday mornings, September 26th and 27th, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded at 10:10 A.M. All worshippers are required to be in their seats before that hour. The sermon on both days will be preached at about 10:30

A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and we would like the service to close at 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Friday evening, October 4th, at 6:15 o'clock.

Yom Kippur services will begin on Saturday morning, October 5th, at 6:15 A.M. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Allen Chester.

AUDITORIUM

Rosh Hashanah

Rosh Hashanah services in the Auditorium Wednesday and Thursday evenings, September 25th and 26th, at 7:00 P.M., and on Thursday and Friday mornings, September 26th and 27th, at 7:30 A.M. Rev. Morris Gordon will officiate.

Rosh Hashanah Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur, Rabbi Kreitman will preach before the Neilah services.

Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services—Friday evening, October 4th, at 6:15 P.M.

Yom Kippur Services—Saturday, October 5th, will begin at 7:30 A.M. Torah Reading will be at 10:15 A.M., Yizkor services will begin at 11:15 A.M., Musaf services will start at 12:30 P.M., Minha services will be held at 4:30 P.M. The sermon will be delivered at 5:00 P.M. Neilah services will begin at 5:15 P.M.

YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Thursday and Friday, September 26th and 27th, at 10:00 A.M.

The Kol Nidre services will be held on Friday evening, October 4th, at 6:15 P.M.

The services on Yom Kippur will be held Saturday morning, October 5th, at 10:00 A.M. and 3:30 P.M.

Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

Candle Lighting During High Holy Days

Candles will be lit on Wednesday and Thursday evenings, September 25th and 26th (Rosh Hashanah), at 6:27 P.M.

On Yom Kippur, Friday evening, October 4th, candles will be lit at 6:17 P.M.

Additional Yizkor Services

For the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Saturday morning, October 5th, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

Sabbath Services—Week Sept. 27

Friday evening services at 6:30 P.M.

Kindling of candles 6:26 P.M.

Sabbath Services—Shabbat Shubah—commence at 8:30 A.M. The Young Folks League will conduct the services.

Sidra or portion of the Torah—Haazinu. Deut. 31.1-52.

Haphtorah Readings: Prophets, Hosea 14.2-10; Micah 7.18-20.

Minha services at 6:30 P.M.

Daily Services Week of September 29th

Morning services at 7:00 and 8:00 A.M.

Minha services at 6:30 P.M. followed by Maariv.

Succoth Services

Succoth services will be held in the Main Synagogue on Wednesday and Thursday evenings, October 9th and 10th, at 6:30 P.M.

The services on Thursday and Friday mornings, October 10th and 11th, will begin at 8:30 o'clock.

Rabbi Levinthal will speak at the services to be held on Thursday morning. The sermon on the second day will be preached by Rabbi Kreitman.

Hoshanah Rabbah Services

Hoshanah Rabbah services will be held Wednesday morning, October 9th, in the Main Synagogue at 7:00 o'clock.

Concluding Succoth Services

Shemini Atzeret services will begin on Wednesday evening, October 16th, at 6:15 o'clock. The services on Thursday morning, October 17th, will be held at 8:30 o'clock. Rabbi Kreitman will preach immediately after the memorial services.

The Simhat Torah services will be held on Thursday evening, October 17th, at 6:15 o'clock; and on Friday morning, October 18th, at 8:30 A.M.

Cantor Sauler will officiate and will be assisted by the Center choir.

Holiday Gym Schedule

The Gym and Baths Department will be open on Wednesday, September 25th (Erev Rosh Hashanah), for men and boys from 11 A.M.-3 P.M.; will be closed on Thursday and Friday, September 26th and 27th, for Rosh Hashanah and will reopen on Sunday morning, September 29th at 10:00 A.M., for men.

The following week, on Friday, October 4th, (Erev Yom Kippur) the Gym and Baths Department will be open for men and boys from 11 A.M. to 3 P.M.

The Gym and Baths will be open Wednesday, October 9th, for men and boys from 11 A.M.-3 P.M.; will be closed on Thursday and Friday, October 10th and

11th, for Succoth and will reopen on Sunday morning, October 13th, at 10:00 A.M., for men.

The following week the department will be open on Wednesday, October 16th, for men and boys from 11 A.M.-3 P.M.; and will be closed on Thursday and Friday, October 17th and 18th; will reopen on Sunday morning, October 20th, at 10:00 A.M., for men.

Youth Activities

THE Youth Activities season will be officially inaugurated on Saturday evening, October 12. The younger members will have their first club sessions and the teen-agers will attend a rally and dance that will feature installation of officers of the U.S.Y. Council.

A major innovation this year is the organization of a lounge program on Saturday nights. Teen-agers will hereafter meet with their respective clubs on a midweek evening. They will then see their friends a second time in the informal, relaxed atmosphere of our lounge on Saturday night. In this way our youngsters will spend twice as much time as heretofore under our guidance and supervision.

The U.S.Y. Council, the self-governing body of the Senior Division, has already met a number of times to organize the rally on October 12 and to help set a nice pace and tone for the season.

GOLDEN ANNIVERSARY



Mr. and Mrs. B. J. Adelman recently celebrated their 50th wedding anniversary at the Center. In honor of this event, they presented the Center with 50 times "Chai"—\$900. We all wish them a hearty *mazal tov*.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

AARONSON, HARRY: Married; Res.: 662 Eastern Parkway; Bus.: Dairy; *Proposed by* Sidney Krauss, James J. Jackman.

COHEN, MILTON: Married; Res.: 1268 Union St.; Bus.: Civil Service, 205 Mulberry St.; *Proposed by* Dr. Milton Schiff, Leo Kaufmann.

FEINSTEIN, LOUIS: Married; Res.: 760 Montgomery St.; Bus.: L & L Knitting Mills; 1819 Pacific St.; *Proposed by* Benj. Wisner.

FIRESTONE, BENJAMIN: Married; Res.: 102-45 62nd Road; Bus.: Executive, Miller Art Co., 120 Boerum Pl.

GLASS, MAX: Married; Res.: 941 Washington Ave.; Bus.: Engineer, Caltex, Ltd., 380 Madison Ave.

GOLD, ISIDORE: Married; Res.: 202 East 94th St.; Bus.: Insurance; *Proposed by* William Horowitz, James J. Jackman.

GOLKOWITZ, IRVING: Single; Res.: 725 Stanley Ave.; Bus.: Dep't of Highways, Queens.

HERSCHMANN, OSCAR: Married; Res.: 1125 Sterling Place; Bus.: Export & Import; 370 7th Avenue.

HOLLENDER, MRS. LENNY S.: Res.: 456 Schenectady Ave.; *Proposed by* David H. Schatzow, James J. Jackman.

MEISELMAN, LEONARD J.: Single; Res.: 555 Prospect Place; Bus.: Medical Student.

PARMESS, MISS PHYLLIS: Res.: 631 Eastern Parkway.

ROSENBAUM, RAPHAEL: Single; Res.: 632 Eastern Parkway; Bus.: Technical Illustrator, 31-10 Thompson Ave., L. I. C.

SCHAFFNER, SEYMOUR: Single; Res.: 5407 Avenue K; Bus.: Manager, Mareth Steel Corp.; 110-50th St.; *Proposed by* Morris S. Schechter.

SCHUSTER, HARVEY: Single; Res.: 72 East 51st St.; Bus.: Account, 34-01 38th Ave., L. I. C.; *Proposed by* William Walter, Irving Weisberg.

SHAPIRO, MARTIN: Single; Res.: 2010 Ocean Ave.; Bus.: Draftsman, 1947 Broadway; *Proposed by* Sheldon Goldbaum, Carl Drobenare.

WEISS, MORRIS H.: Married; Res.: 201 Crown St.; Bus.: Principal, P. S. 215; *Proposed by* Benj. Jaffe, Dr. Isaac Gimprich.

Reinstatement:

LEFF, MORRIS: Married; Res.: 201 Brighton 1st Road; Bus.: Real Estate, 1104 Nostrand Ave.; *Proposed by* Jack Sterman.

JAMES J. JACKMAN,
Chairman, Membership Committee.

Acknowledgment of Gifts

We acknowledge with grateful thanks donations for the purchase of Prayer Books from the following:

Mr. & Mrs. Michael Aminoff in honor of their son Cary's Bar Mitzvah and the engagement of their son Melvin.

Mr. & Mrs. Joseph Beder in honor of their son Abner's marriage.

Mr. Morris Bloomstein in honor of his marriage.

Mrs. Fannie Buchman in honor of son's graduation from Medical School.

Mr. & Mrs. Harry Carroll in honor of son Edward Jerome's Bar Mitzvah.

Mr. & Mrs. William Cedarbaum of New Haven, Conn., in honor of the marriage of their son, Bernard, to Miss Miriam Rachel Goldman, daughter of Mr. & Mrs. Louis Goldman.

Dr. & Mrs. Julius Dan in honor of son's Bar Mitzvah and daughter Naomi's engagement.

Mr. & Mrs. Samuel Hochman in honor of son's Bar Mitzvah.

Mr. & Mrs. James J. Jackman in honor of son Allen's marriage.

Mr. & Mrs. Morton Klinghoffer in honor of son Daniel's marriage.

Mrs. Irving Kurland in honor of son Norman Edward's Bar Mitzvah.

Dr. & Mrs. Joseph B. Pincus in honor of son Matthew's Bar Mitzvah.

Dr. and Mrs. Irving L. Rosof in honor of son's marriage.

Mr. & Mrs. Frank Surowitz in honor of son's Bar Mitzvah.

Mr. and Mrs. Abraham H. Zirn in honor of son Howard's marriage.

Diary Corrections

We regret the omission of the following members' names from the Center Diary; Louis Gordon, Aaron Jacobs, Mrs. Lillian Klein, Mr. Louis Zankel.

The Hebrew School

THE regular session for the new term began on Sunday, September 8. It was devoted to the review of some of the customs pertaining to the High Holidays. The one-day, two-day a week school, and the High School Department held their first session on Sunday, September 22.

The annual children's Simchat Torah celebration will be held on Thursday, October 17, at 4 P.M., in the Auditorium. The pupils will take part in a procession led by the officers of the Junior Congregation. A play will be presented by the pupils of the school, under the supervision of Mrs. Evelyn Zusman. Rabbi Lewittes will preside.

The first Community Breakfast and service of the High School classes will be held on Sunday, October 27. An interesting and stimulating discussion on a timely subject is planned.

Junior League

THOSE members of the Junior League who stayed in the city for the summer were able to meet with their friends regularly. On Wednesdays they joined their fellow-members and the Young Folks League in the roof garden dances. A special summer program, including beach parties, trips and shows, had been arranged.

During the latter part of August, the executive and program committees met regularly and outlined a comprehensive program of Junior League events for the next ten months.

Traditionally the season opens with a talk by Rabbi Kreitman on a subject relating to the High Holy Days. This is scheduled for Thursday evening, September 19. The group will next meet on October 3, when a Sichah (discussion) on "Israel 1957—Through the Eyes of Americans," will be held. Leading the proceedings will be Sanford Feit and Leonard Sandick, two members who had gone to Israel on scholarships awarded by the Jewish Agency through the United Synagogue of America.

The Junior League is the Center's club for college students. It meets on Thursday evenings at 8:30 and offers abundant opportunities for social and cultural achievement.

The Younger Membership

NOW that the summer season is just a pleasant memory, the Young Folks League is well under way with plans for the fall season.

Last August 28 a beach party was held at Plum Beach instead of a regular Wednesday evening social. A good time was had by those attending, but the turnout of new members was far too small. Please make a note of these special events in the future. Yom Kippur night we are holding a dance at the Center, the proceeds going to charity. A second dance is tentatively set for Sunday evening, December 1. Remember these dates.

Last season meetings started very late. This imposes a difficulty for those conducting the programs; also the people who want to socialize. Starting with Orientation Night there will be dancing from 8:30 to 9:00; promptly at 9:00 the meeting will begin. After the regular meeting there will again be dancing and refreshments. So be sure to come early.

Rabbi Kreitman will hold a lecture series every other Wednesday evening from 8:00 to 9:00 P.M. The theme of these lectures will be "Great Ideas and Movements in Judaism." This is a special course for the members of the YFL, and it is limited. I suggest that you get your reservation in early.

The Center is very much in need of new members; we of the YFL must do our share to bring in prospective members. There are no open meetings, so please do not bring any friends to meetings. They will not be admitted and you, as well as they, will find it embarrassing. Submit the names of your friends to me and an invitation to attend a meeting will be sent to them.

There are many committees that are in need of workers. Any assistance you can render will be appreciated.

Ties and jackets are in order for every meeting and this rule will be strictly enforced—please oblige us by complying.

I would like to take this opportunity to wish you all a very happy and healthy New Year.

SAMUEL L. KESTIN, *President*.

ANNUAL MEETING, OCTOBER 24

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, October 24, 1957 at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place.

HARRY BLICKSTEIN, *Secretary*.

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center

OFFICERS

President..... DR. MOSES SPATT *2nd Vice-President* FRANK SCHAEFFER
1st Vice-President MAURICE BERNHARDT *Treasurer*..... FRED KRONISH
Secretary..... HARRY BLICKSTEIN

MEMBERS OF THE BOARD TRUSTEES

(For a term of three years, 1957, 1958, 1959)

Isidor Fine	Hon. Jacob L. Holtzmann	Nathan D. Shapiro
Reuben Frieman	Harry Leventhal	Jack Sterman
Hon. Emanuel Greenberg		Julius Kushner

(For a term of one year)

Irvin I. Rubin

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Albert, Abe	Hoffman, Leon	Markowe, Mrs. Benj.
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Ballas, Max	Hutt, Nathan	Michelman, Abr.
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Becher, Harold	Jacobs, Gerald	Morris, Joseph
Beldock, Hon. Geo.	Jaffe, Benj.	Ostrow, Theo. D.
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Berman, Dr. Harry	Kaplan, Benj.	Ratner, A. E.
Bernhardt, Mrs. M.	Kaplan, Israel	Reiner, Milton
Blacher, Chas.	Karlin, Martin	Riffman, Elmer
Brief, Wm.	Kaufmann, Leo	Rosenfeld, M. J.
Brown, Harold M.	Kestin, Samuel	Rubenstein, Chas.
Buck, Bernard	Klinghoffer, M.	Schaeffer, Mrs. F.
Burros, Elias	Klinghoffer, Mrs. M.	Scheinberg, Jos.
Caplow, Samuel	Kopp, Alexander	Schiff, Lawrence
Chasin, Stanley	Kozinn, Maurice	Schiff, Dr. M.
Cohen, Dr. Irv. L.	Kramer, Israel	Schwartzwald, Hon. Jacob
Cooper, Harry	Kramer, Louis	Seril, Abr.
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Epstein, Mrs. M. R.	Levenson, Dr. S. M.	Slepian, A. W.
Friedberg, Nath'l	Levin, Philip A.	Soloway, Mrs. Herman
Gartenberg, Sam'l	Levine, Herbert	Spatt, Milton E.
Gluckstein, I. I.	Levy, Abraham	Spiegel, Ike D.
Goldfein, Dr. M.	Levy, Jos., Jr.	Stark, Hon. Abe
Goldsmith, Herman	Levy, Mrs. M. M.	Steingut, Hon. Stanley
Goldstein, Harry	Lindenbaum, Hon. Abr.	Strongin, Harry
Goody, Chas.	Lowenfeld, Mrs. I.	Traub, Morris
Gottlieb, Irv. J.	Magaliff, Arnold	Wisner, Benj. H.
Greenspan, Irv.	Margolin, Akiba	Zirn, Abr. H.
Gutchman, Robert	Markoff, Dr. S. T.	Zirn, Samuel
Harrison, Emanuel		

NOMINATING COMMITTEE

MAX HERZFELD, *Chairman*

Max Goldberg	James J. Jackman	Samuel Kestin
Harry Goldstein	Carl A. Kahn	Joseph Morris
Robert Gutchman		David Spiegel

PAGING SISTERHOOD!

MRS. JOYCE KREITMAN, Editor

Once again I would like to extend my sincerest thanks and gratitude to our Sisterhood for the assistance and cooperation in all of our endeavors. We have done well this past year and hope to do better.

As we are about to approach the New Year, the annual cycle of our Holy Days, which recalls our past and reminds us to look to our future, let us rededicate ourselves to continued significant contributions to our Sisterhood, our Center and our community.

L'Shonob Tova Tikosev.

MOLLY MARKOWE, President.

Installation of New Officers Now Sisters in Law

The closing meeting of the season on June 12 was devoted to the installation of officers for this year.

Mrs. Isador Lowenfeld, chairman of the evening and a past president of Sisterhood, described the graduation exercises of the Center's Hebrew School in which 98 boys and girls participated. Rabbi Levinthal congratulated the members on their accomplishments.

Rabbi Lewittes, commemorating his twenty years of service as Principal of our Hebrew School, was the installing officer of the evening. Members of the Board of Directors rose as he called their names and received his blessings. Preceding the installation of secretaries, he reminded all present that the "pen is mightier than the sword" and that through their correspondence a link is established connecting the officers and the membership at large. The secretaries for this year are the following: Mrs. Harold Brown, Financial Secretary, Mrs. Fannie Buchman, Social Secretary, Mrs. Joseph Krinsky, Secretary of Board Meetings, Mrs. Henry Sandler, Recording Secretary and Mrs. Benjamin Wisner, Corresponding Secretary. Mrs. Joseph Levy, Jr., commencing her eighth year as Treasurer, was lauded for the prosperity and solvency of the organization during her seven years of service. Rabbi

Lewittes stated that Vice Presidents, sharing many of the burdens of a group, are no longer "forgotten men." Mrs. Rhea Zimmerman, active in so many committees in the past, was named Vice President. Mrs. Abraham Meltzer, Torah Fund and Theatre Party Chairman and Mrs. William Sauler, Program Chairman were reinstated as Vice Presidents. Mrs. Benjamin Markowe, praised for her leadership again accepted the Presidency and pledged herself to a program of spiritual and cultural projects of interest to the Jewish community. Singer Masha Benya, accompanied by Sholom Secunda entertained us prior to the collation. We are grateful to Mrs. Charles Marks and her hostess committee for providing us with delicious refreshments at our meetings throughout the year. Mrs. Isador Lowenfeld acted as chairman.

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Summer, the months of relaxation and cessation from the bustle of the previous season's activities, temporarily separates friends who work side by side throughout the year. A message through Cheer Fund expressing joy or extending sympathy is especially welcomed during this recess by the recipients. The donation provides Sisterhood with the funds to fulfill charitable projects and community services. Mrs. Fannie Buchman, Chairman of Cheer Fund, will gladly receive your contributions.

Mr. and Mrs. Herman Soloway congratulated Dr. and Mrs. Elias Rabinowitz on the birth of a grandson. Mrs. Fannie Buchman, Mr. and Mrs. Joseph Krinsky, Mr. and Mrs. Julius Kushner, Mr. and Mrs. Lawrence Meyer and Dr. and Mrs. Moses Spatt expressed the hope that Jamie Lauren, newly-born daughter of Rabbi and Mrs. Benjamin Kreitman, will be a source of *nachas* to her parents and her people.

A hearty Mazel Tov to Mr. & Mrs. Michael Aminoff on the occasion of the Bar Mitzvah of their son Cary was extended by Mr. & Mrs. Julius Kushner and Mr. & Mrs. Lawrence Meyer.

Mr. & Mrs. Julius Kushner rejoiced with Mr. & Mrs. Michael Aminoff in the graduation of their son, Melvin, from Cornell University. Mrs. Fannie Buchman received the good wishes of Mr. & Mrs. Julius Kushner and Mr. & Mrs. Lawrence Meyer for the bestowal of a Medical Degree upon her son. Mrs. Rhea Zimmerman shared with us her joy in her daughter's graduation and so did Mrs. Herman Handelman, whose son graduated from college.

Mr. & Mrs. Morton Klinghoffer received congratulations on the marriage of their son, Daniel, from Mrs. Fannie Buchman and Mr. & Mrs. Julius Kushner.

The marriage of Judith, daughter of Mr. & Mrs. Harry Goldstein was commemorated by Mr. & Mrs. Julius Kushner.

Their twenty-fifth wedding anniversary was marked by Mr. & Mrs. Irving S. Horowitz.

A speedy recovery from her illness was the wish expressed to Mrs. Jennie Glass from Mr. & Mrs. Julius Kushner.

Mrs. Sadie Kaufmann expressed her gratitude for her recovery and thanked Mrs. Rose Meislin, Mr. & Mrs. Lawrence Meyer, and Mr. & Mrs. Abraham Michelman for their interest.

That Mrs. Julius Kushner may continue to regain her strength was expressed by Mrs. Rose Bromberg, Mr. & Mrs. Lawrence Meyer, and Mrs. Rhea Zimmerman.

In memory of Mrs. Jennie Levine from Mr. & Mrs. Lawrence Meyer.

Mr. & Mrs. Benjamin Markowe and Mr. & Mrs. Lawrence Meyer offered their sympathies to Mrs. Harold Brown on the demise of her sister. Mr. & Mrs. Lawrence Meyer expressed their sorrows to Dr. & Mrs. Hurwitz whose son passed away.

Condolence messages were sent to Mrs. Julius Kushner on the loss of her mother by Mr. & Mrs. Michael Aminoff, Mrs. Fannie Buchman, Mr. & Mrs. Carl A. Kahn, Mr. & Mrs. Morton Klinghoffer, Mr. & Mrs. Joseph Levy, Jr., Mr. & Mrs. Isador Lowenfeld, Mrs. Rose Meislin, Mr. & Mrs. Abraham Michelman, Mr. & Mrs. Lawrence Meyer, Mr. & Mrs. Benjamin Moskowitz, Mr. & Mrs. Louis Puttermann,

(Continued on page 31)

"The Names' the Same"

Names play a prominent role in the development of the characters of Biblical people. Abraham's name was changed from Abram, Israel's name from Jacob, Sarah's name from Sarai when their faith became evident in their lives. Unfortunately, the Hebrew name is often forgotten in this country after Bar or Bat Mitzvah. At a wedding that I recently attended, I was amazed to discover that the male members of the party, coming from traditional homes, were ignorant of their Hebrew names when asked to witness the Ketuba. The answer to this problem is to harmonize the two names, so that the English version reflects the meaning of the Hebrew name. I do not go as far as those who maintain that the Hebrew name should be retained in English. When the Jew's faith was strong he did not fear the competition of other cultures, and ingeniously absorbed the names prevalent in that society while maintaining their Hebrew counterpart. Under the influence of Hellenistic civilization we adopted the name of Alexander to such an extent that it is thought of as a characteristically "Jewish" name.

However a name should bear close resemblance to its meaning in Hebrew. Our people in Eastern Europe gave their

children a Hebrew name and a Germanic name related in meaning. Often the names were combined. Witness Hirsh-Zvi, both meaning "deer," and Dov-Baer, connoting "bear."

In recent times the ridiculous practice of using identical initial letters arose. Neither the English, nor the Hebrew have any relevancy, for the meaning of the latter has not been transposed in the former. I heartily recommend Rabbi Alfred J. Kolatch's book entitled, "These Are the Names," as a guidebook for the translation of Hebrew names into English. Here are some examples which he gives: *Chaim*, which means "life" in Hebrew, can be transposed to "Cornelius" or "Cornell," which have similar meanings in Latin; *Ezra*, meaning "help," has its counterpart in "Alfred" and "Lazarus," both having the same sense in Latin; *Jacob*, which may be translated as "held by the heel," can be rendered into "Edmund," "James," or "William," all having the same meaning in Anglo-Saxon.

The power of a name is borne in forcibly upon us as we approach the New Year. The Tractate of the Talmud—Rosh Hashanah—teaches us that charity, supplication, change of action, and a name can avert the evil decree. The pres-

ervation of our tradition can in part be accomplished through the reflection of the Hebrew name in our English usage.

Paging Sisterhood

(Continued from page 30)

Mr. & Mrs. Frank Schaeffer, Mr. & Mrs. Herman Soloway, Mrs. Rhea Zimmerman and Mr. & Mrs. Abraham Zirn.

Mrs. Rhea Zimmerman received sympathies on the untimely death of her husband, Dr. Fred Zimmerman, from Mrs. Fannie Buchman, Mr. & Mrs. Robert Epstein, Mr. & Mrs. Joseph Levy, Jr., Mr. & Mrs. Isador Lowenfeld, Dr. & Mrs. Bernard Mattikow, Mr. & Mrs. Lawrence Meyer, Mr. & Mrs. Herman Soloway, and Miss Ruth Zucker.

Mrs. Bessie Bernstein honored the memory of her beloved husband.

Mrs. Fleischman and Mrs. Bernard Mattikow contributed to Cheer Fund so that this organization may continue its benevolent services.

Reservations for Sisterhood's Annual Luncheon to be held on Wednesday, October 30, at 12:30 P.M., may be made with Mrs. Bernard Mattikow, Chairman, or with Mrs. Samuel Seckler, or Mrs. Milton Black, Co-Chairmen. Bring your mother, daughter and/or friends.

A Happy, Healthy, Prosperous, New Year to All!

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